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WEEKLY REVIEW.

—The *Bombay Catholic Examiner* has a leader three columns long, on Protestant Missions in Southern India. It limits its attention to Tanjore and shows, by the Census, that from 1871 to 1881 the number of Protestant Native Christians declined from 10,378 to 8,367, while the Roman Catholics augmented from 54,884 to 65,745: Protestant decrease, 2,011, R. Catholic increase 10,861. The explanation is furnished by Mr. Atteridge: "These ten years include the period of the famous Tinnevelly harvest, but Tanjore was not a famine distinct, and there was no harvest to be reaped." The famine had the effect of loosening the ties of caste, and thus enabling many to see the divine origin of the Gospel. A famine tests every thing, and in such a crisis men find out what is worthy of their confidence. There was a spiritual harvest in 1878 not only in Tinnevelly, but in the Telugu country where some 50,000 Christians are now honouring the Gospel which they profess.

—A letter on one of the prophecies of Daniel will be found in our Correspondence columns. Some readers may infer from the way in which the passage from Bishop Newton is cited that the latter favours the application of Daniel 8: 9-12 to Mahomed. But this is not the case. A large part of Bishop Newton's 15th Dissertation relates to the vision of the 8th of Daniel, and in it there is not a word about Mahomed. The Bishop applies the vision of the little horn to the Romans. We have a high respect for Bishop Newton and his writings on the Prophecies, but we believe the application of Daniel 8: 9-12 and 23-25 is rightly made to Mahomed. This, we believe, is the view now ordinarily taken by those who are not Futurists.

—The Am. U. P. Mission in Egypt reported 676 communicants in 1875, and 1842 in 1885; 3 ordained Native missionaries then, now 8; 6 organized congregations, now 21; contributions of Natives $1,864 then, now $4,993. The increase in school-fees is most striking; from $797 to $11,653

—Imagine 1,000 Mahomedan pilgrims at sea, in a storm, all battened down below, in a vessel of 1,400 tons burthen. There must have been something like a renewal of the horrors of the Middle Passage. A contemporary tells a thrilling tale of the trials undergone by the pilgrims on board the Str. *Sumatra* which left Bombay for Jeddah the 6th of last month. Crowded together in the between-decks, with daylight excluded, it must have seemed to these 1,000 men and women that they were packed in a great box for the *noyade* that should take them to the bottom. They wept, they cried, they prayed to Allah, and they offered many sacrifices of goats to placate the sea. These pilgrims to Mecca show the greatest fervour in their efforts to get on board a pilgrim-ship. We have heard of men getting themselves packed in a box and taken on board as luggage, and of others who managed to secrete themselves among the cargo. Many of them have not the means of paying their way, but rely on the piety of some of the richer fellow-pilgrims to supply them, once they get away from shore. We doubt the propriety of allowing such immense numbers to proceed by ordinary steamers.

—The Overland papers know nothing of any offence, real or supposed, to the Maharajah Holkar. It is true he absented himself from the Imperial Institute ceremony, through *serious indisposition*, and yet "entertained" the same evening. He may have had a splitting headache in the forenoon and been better in the evening.

—We have received some numbers of the *Springfield Daily Union* giving reports of the preaching of Dr. Mark Guy Pearse at Northfield, Mr. Moody's home. As we read these reports we covet space to reproduce them. Every sentence is vital with thought. Take this: "The early church was not hampered for want of funds, because the disciples gave themselves; now they give only their contributions."

—In this connection we may remark that we have been surprised to find that many misunderstand the word "freely" in the expression, "Freely ye have received, freely give." (Matt. 10: 8). They take it as signifying *abundantly, copiously*. Its meaning is *gratuitously*; bestowed not in view of any title, merit, payment, but of free grace. Such is the meaning of the Greek word here used, *dorean*. It occurs in Rom. 3: 24, "justified *freely* by his grace," Rev. 22: 17, "Whosoever will, let him take the water of life *freely*," and elsewhere. The exact meaning in Matt. 10: 8 comes out in Paul's words, 2 Cor. 11: 7,—"Have I committed an offence in abusing myself that ye might be exalted, because I have preached to you the gospel of God *freely?*" The meaning here is "without charge" (1 Cor. 9: 18.) The preaching of the Gospel should be a purely disinterested work, a free gift from Christ and a free gift from the preacher, so far as any demands are concerned. There should be no demands. They who receive the Gospel will be led by it to care for those who preach to them, and will do it the more heartily because it is not demanded as a right. Paul admits that they who preach the Gospel should live of the Gospel, but not in any way that shall set aside the force of Christ's words, Freely ye have received, freely give.

—We were noticing the other day a Marathi book addressed to Native Christians, urging them to give up Christianity, because of the alleged immoralities and contradictions of the Bible. It seems strange that a writer should have such an erroneous idea of what a revelation should be as to suppose he is arguing against the Bible when he cites instance after instance of good men represented as falling into sin. A true revelation not only tells the truth about God but about man. Had the Old Testament been uninspired the writers would have taken good care to suppress everything that would tell against the nation's patriarchs, leaders and hearers. Their admiration for Moses, for instance, would never have allowed them to report that Moses was excluded from the Promised Land, because on a certain occasion he had been inconsiderate in his speech. What are we to think of the religious instinct of one who would take from men the sublime and sanctifying teachings of the Old and New Testament, because the historical portions describe men and things as they were?

—"*En avant.*" We are much obliged to you for calling our attention to this matter.

—Baptisms, in connection with the M. E. Church, Ajmere, since February: a Brahmin aged 33, a Naidoo, 28, and, last Sunday, a Hindoo, 45. Also, 2 orphan boys.

—Mark Guy Pearse had scarcely left Norfield, when Canon Wilberforce arrived there.

—The *Christian* says:

Prussia appears to be degenerating. Pastor Thummel, of the Lutheran Church, who some time ago was sentenced to a fortnight's imprisonment for "insulting the Roman Catholic Church," and who was released by order of the Emperor after a week's confinement, has again been brought up at Everfield. With his publisher, he is charged with contempt of court, and with again insulting the Romish Church, by certain passages in a pamphlet. He has been sentenced to nine months' imprisonment, the publisher escaping with only two. One of the "insulting" remarks is to the effect that the Romish Apostacy is "built upon superstition and idolatry," an opinion we share with Pastor Thummel, and one which "the land of Luther" ought to be the last to repudiate.

This is surprising, truly. Yet every Romanist in Prussia declares that all Protestants from the Emperor and Bismarck to the peasant, are heretics and cut themselves off from salvation by remaining outside of the Church of Rome. The Pope himself is ever and anon sending forth some encyclical or syllabus to reiterate this.

—Yangoo Sunga, a fisher-man, could not get his young wife to live with him, notwithstanding he gave her a good beating everytime she ran away to her parents. Finally, he heats an iron ladle red-hot and brands her on the soles of her feet. He is to be tried for it.

—Mr. Ramchander Bose, in the *Epiphany*, replying to Mr. Krishna Bihari Sen, says:—

He is mistaken in looking upon and representing my type of Christian belief as inconsistent with patriotism. It *is* inconsistent

with what passes for patriotism amongst us, that is with the patriotism which in our national literature and usages sees giants where there are pigmies, truths where there are errors, beauties where there are deformities; but it is *not* inconsistent with true patriotism, or the patriotism which forms a correct estimate of what we can, as a nation, justly boast, and at the same time opposes with might and main what has brought down our country into degradation and shame. The *exaggerated* veneration for the antiquities of our country and for our social institutions in which young men in these days are prone to indulge, is not merely groundless, but fraught with mischief; and we consider it our most patriotic duty to oppose it, and assure our countrymen that the inspiration sure to result in our individual and national regeneration must come from *without*, not from within, from a *foreign*, not an indigenous source. We may be mistaken, but so long as our belief continues what it is, we cannot fall in with the current of what is now becoming fashionable thought; and if for refusing to do so we are called unpatriotic, we must quietly wait till the times mend!

The Editor of the *Epiphany* thinks it necessary to add the following to the above:—

We would respectfully suggest the substitution of "external" for "foreign" in Mr. Bose's letter. Christ is not a Foreigner in any country. He belongs to the whole world. The law of gravitation is not a foreign doctrine to India, nor are the laws of the planetary motions strangers though the *knowledge* of them was brought by foreigners. The truth about Christ in the same way may be brought by foreigners, but it is just as indigenous in India as anywhere else, being written on the hearts and consciences of all men. European missionaries do not bring Christ. They say like John the Baptist "There standeth one among you whom ye know not." Christ is here and was here long before any Christian missionary set foot in India. When will India see Him and acknowledge Him as her own?—Ed. *E.*

We fear these remarks will be misleading. Christ belongs to all, but he is certainly not in the hearts of all. He is made known by the Gospel and is rejected by those who reject the Gospel. Paul took a very different view of the Greeks, before they embraced the Gospel. "At that time ye were without Christ, aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world." The doctrine of the *Epiphany* seems to chime in with the Brahmo teaching. Are men to be flattered into a reception of the Gospel?

—A NUMBER of the Bengallee Christians are displeased with the action of the Calcutta Missionary Conference in petitioning Government to legalize the marriage of a convert with a person of his choice, although the girl to whom he had been betrothed by his parents may be living. Generally when a young man becomes a Christian, the Hindoo girl to whom he had been betrothed, considers him dead and repudiates him. The Bengallee Christians are afraid lest the missionaries should be understood as asking that a door be opened for converts to turn their backs upon the heathen wife and take to them Christian wives; or that it should be thought that they themselves favour such a thing.

—S, in our last, contends for the revised reading of Luke 2: 14, but at the close of his letter admits that the revised translation is a compromise where compromise is impossible. It is not safe to strain after parallelisms in the New Testament. That *eudokia* may mean the good will or well-disposedness of God towards man, is shown we think by the very texts indicated by our correspondent: Matt. 11: 26, Phil. 2: 13, Eph. 1: 5 and 9. Is the angelic announcement to be regarded as *ecstatic poetry*? It was addressed to uneducated men, shepherds. In our opinion it is very much against a proposed reading that it should not be in harmony with the distinct teaching of the rest of Scripture. The Gospel is commanded to be preached to every creature; what is the Gospel, if not the declaration of God's good will toward men?

—NEMO, in one part of his letter in our present issue, descends for a moment from the patristic empyrean to the *terra firma* of Scripture. We are glad to meet him in the Christian Council at Jerusalem. This is going to the fountain-head. But alas! he shuts his eyes at the 13th verse, (Acts xv.) refusing to read any further. The 19th verse shows that it was James and not Peter whose sentence took effect that day. It was that Barnabas and Paul might be heard, that the multitude kept silence, v. 12. We commend this curiosity of citation to the notice of our readers.

—ANGELS. Both the Hebrew and the Greek words for *angel*, mean, *messenger*. It is with reference to the part they bear in conveying to man the messages of God that they are called angels. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Angels are spoken of in the N. T. as executing judgment at times upon those who were oppressing the people of God, or upon the latter for national or individual contumacy. Our Lord says of "the little ones" that "their angels do always behold the face" of the heavenly Father. This probably means the angels whom God employs to protect them; they are of no high an order that they have constant access to the audience-chamber of God. Angels conveyed Lazarus to the place of the redeemed. Angels are holy; they excel in strength; they are profoundly interested in the work of man's redemption; they are in number myriads of myriads, and loudly proclaim the glory of the Lamb, and come at last with the Son of God to separate the good from the bad.

—MR. TUCKER (if we may call him so, we get mystified with his different titles,) was present at a meeting in Exeter Hall, June 29, convened to take leave of him and fifty officers of the Salvation Army about to proceed to India. The reinforcement consists of 30 women and 20 men. The *Christian Worker* says:—

"In so large a field there is surely room for all, and it is quite possible that the asceticism of such devoted men as Mr. Tucker and his fellow-soldiers may win a hearing from the Hindoos that would not readily be given to the regular "Padre-Sahib." It would seem desirable that the Salvation Army should, as much as possible, seek out new ground for their operations, where so much is altogether unoccupied, rather than follow in the wake of the older missions."

—THE July number of the *Methodist Review* opens with an article on "What England is doing in India" by Dr. Abel Stevens, who was here the last cold season. He strongly deprecates the unfavourable representations often made in America, and dwells upon the many advantages accruing to India from this rule.

—A CORRESPONDENT says a Native Christian employed in a Railway workshow was fined 3 days' pay for refusing to work on Sunday. It is so, we fear, in many Railway workshops in India. We should think that foremen who were up to their work, would be able to dispense with Sunday work. More work can be done in six than in seven, week after week.

NOTICES OF BOOKS AND REPORTS.

Report of the Travancore District Committee of the London Missionary Society. The following districts are represented in this Report: Nagercoil, Neyoor, Tittuvilei, Pareychaley, Trevandrum, Quilon. Ordained missionaries, 7; Ordained Native Ministers, 19; Evangelists, 23; Catechists, 141; female assistants, 46. Total teachers, 334. Total native agents, 544. Adults baptized last year, 317. Total of baptized adults, 10,366. New members 388; excluded, 52; total, 4,790. Total of boys under instruction, 9,466; of girls, 2,846. Contributions of Native Christians, Rs. 15,189. Native Pastorates, 11. Patients in hospital and dispensaries, 27,919. This collection of Reports constitutes a good sized volume. They embrace the usual varieties of mission work. Copious reports of examiners are included. The Reading-rooms have been much frequented. In some quarters the prosperity of those Christians who were originally of low caste, has embittered many, and schemes for their humiliation have been devised. Twelve Bible women report to Mrs. Duthie. They go forth two by two.—Among the older congregations many of the members are Christians of the third and fourth generations. The Report speaks rather freely than flatteringly of some of these old Christians. Some of the congregations make no attempt to sing, but stand listless during the service of praise. The Native Catechists and Pastors should be taught music, Native not English, and should be urged to teach their people. One of the Evangelists reports that he goes out to preach accompanied by a band of boys and girls who sing Christian lyrics. "The deplorable habit of borrowing money" prevails to some extent among the Native Christians. On the whole there is much that is encouraging in this Report, but there is much need that Christians should pray for an outpouring of the Spirit upon this large body of converts, that they may become a burning and a shining light.

"*Witnesses for Christ.*" Backhouse and Tyler. (2nd notice.) The first of these two volumes treats mainly of the Christianity of the fourth Century, and as representatives thereof the following notabilities pass leisurely before us, giving us a fair opportunity of becoming acquainted with them or of improving our acquaintance: Athanasius, Basil, Gregory Nazienzen, Gregory Nyssen, Martin of Tours, Ambrose, Chrysostom, Jerome, Augustine. These were mostly men of distinguished and diversified ability, prominent for their Churchmanship, still mindful of the Scriptures, but viewing them through the Churchly atmosphere of

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the time, and on the whole witnessing to a Christianity that differed from—more than it conformed to—the simple religion of Jesus. What chiefly impresses the reader is the supreme honour given to asceticism, in the various forms of monasticism, mortification of the flesh, religious mendicancy, celibacy, &c. All this resolves itself into a perverted idea of sanctification. Holiness was attributed to material objects, bones, relics, &c.; to places; to costumes; to external forms and usages, addressed to the eye. Isaac Taylor—largely quoted in this book—traces this asceticism to India. It is humiliating that Christianity, after having made such a glorious start in the apostolic age, should so soon thereafter have been overtaken by the spirit of Hinduism and persuaded to modify the Gospel of grace by an infusion of a kind so different. To the superficial observer there may seem to be something cognate between asceticism and the self-denial upon which our Lord so absolutely insists. But no believing man can carefully read the records of the fourth century of the Church, without perceiving that the professed mortification of which so much is made, was really an insidious form of self-glorification. There is a loud ostentation of self-denial, without any real denial of self. Men imagine that *fakirism* is an expression of contrition for sin, a warring with sin, a desperate fight for deliverance from sin. There could not be a greater mistake. The ambition that in one country and one state of society impels men to cultivate art, in another, literature, in another wealth, in another rank, in another Brahminism, will elsewhere impel men to become fakirs, hermits, monks, ascetics, flesh-tormenters, and the like. Let us take for example what is said about Basil :—

"The idea of a recluse life was not new to Basil. He and his friend Gregory [Nazianzen] had already, at Athens, pledged each other to turn their backs one day upon the world. He resolved to give up his profession and withdraw into solitude. About 357 he left Cæsarea to visit the most renowned ascetics of Egypt and Syria. Their abstinence and endurance, their mastery over hunger and sleep, their indifference to cold and nakedness, excited in him the warmest admiration, accompanied by an ardent desire to imitate them." Gregory, for a time, sought to live a hermit-life in the midst of society. His food was bread and salt, his drink water, his bed the bare ground, his clothing coarse. Basil ended by establishing a monastery. His monks wore course garments, *seldom washed*, a belt and shoes of raw hide. They ate one meal a day, of bread, water and beans without salt.

What was the result? "Basil's reputation for sanctity attracted to him so large a number of devotees that his retreat had the appearance of a town." We might fill columns with evidence like this, that the asceticism which invaded the Church of the fourth century was a pathway to honour, and left *self* all the time on the throne.

The great distinction of the Gospel is that it puts God on the throne and man in the dust, and makes salvation a free gift. There is none good save One. But Chrysostom, explaining the parable of the Ten Virgins, says, "Virginity is the fire of the lamps and almsgiving the oil. Who are the vendors of this oil? The poor who sit at the door of the church. Hast thou a penny? buy heaven." How different is this from Paul: Not by works of righteousness which we have done, but according to his mercy he saved us. "Wouldst thou learn" writes Chrysostom, "what an ornament fasting is to men, what a guard and preservative? Look well to the monastic tribe, blessed and admirable! Men though they are, fasting makes angels of them."

The historian points out that the public worship of the Christians (in the 4th century) had approached perilously near to that of the Greeks and Romans. Thus there were in both rituals, splendid robes, mitres, tiaras, croziers, processions, lustrations, images, gold and silver vessels, and (in the 5th century) incense.

We are favoured with the following: Mr. K. N. Kabraji's Replies to the C. S. C. *The Sentinel*, June. *The Indian Female Evangelist*, July. Methodist Review, July. Illustrated cards and texts. *Bible Society's Reporter*, July. *India Watchman*, July. "Keep thyself Pure."

INTERNATIONAL BIBLE STUDY.

July 31.——„——*Matt.* 4 : 1-11.

See last Guardian.

August 7.——„——*Matt.* 4 : 17-25.

Commit verses 18-20.

GOLDEN TEXT.—"The people who sat in darkness saw great light."—Matt. 4 : 16.

"From that time." From the completion of his probation in the wilderness. "Jesus began to preach and to say, Repent; for the kingdom of heaven is at hand." The expression 'kingdom of heaven' does not occur in the Old Testament. But in the 2nd chapter of Daniel, there is a fifth kingdom mentioned in these words: "And in the days of those kings shall the god of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people." They would understand by it the kingdom which Messiah should establish; in it the laws of heaven would be administered; the will of the divine King would be supreme. But they looked at the word through a veil of prejudice and national pride, and were poorly prepared to receive the ideas that attached to it in Christ's mind. It was far from enough to say, the kingdom of heaven is at hand; little more than this might suffice for John the Baptist's ministry; but it behoved Jesus to make known to them the essential and distinguishing features of the Kingdom which he had come to establish. The Sermon on the Mount may be regarded as a specimen of the discourses in which the Son of God sought to describe the coming kingdom. The will of God was embodied in the commands given by God to Moses on Mount Sinai; but there was immensely more in those commands than the Jews had supposed. They needed to be unfolded and expounded, so that the demand of God upon the whole heart of man, undividedly, perpetually, should be demonstrated. But merely to reveal the length and breadth of God's demands, would not be to exhibit his kingdom. In a true kingdom there must be harmony between the ruler and the ruled; there must be cordial allegiance on the part of the subjects; their will must coincide with his, so that an important part of the mission of Jesus, was to show how men were to be reconciled to God; how the heart of man was to be recovered from its alienation and made to correspond with the standard appointed for him. And this is what the Gospel, as contained in the four evangelists, consists of. And the first call was to repentance. Seeing the divine pattern, men were to become aware of their own estrangement from it, and of their exposedness to its penalties. A desire to be saved must be awakened in their minds; they must be convicted of sin.

We have then an account of the way in which Peter, Andrew, John and James were called to leave all and attend Christ in his ministry, and thus be fitted for the great work for which he designed them. They were fishing on the Lake of Galilee, near the shore. Jesus sees them at their work, and calls them from it. They knew him; they had heard the testimony of John the Baptist; they knew what testimony the Father had borne from the skies; they had listened to his instructions. So when the call comes, they immediately obey. We learn from the other evangelists that before Jesus called them from their fishing, he makes that fishing more successful than it had ever before been, by the miraculous draught of fishes. John and James were with their father Zebedee, but nevertheless hesitate not to obey the command of Christ. God, who, in the first commandment binds all men to himself before laying subordinate obligations upon them, making these to depend on that, was manifest in the flesh, and claimed in Christ the full surrender of all obligations to himself, not that these may be relaxed but that they may be placed in their proper relations to the supreme obligations. All over the world men are putting inferior obligations in the place of the highest, and glorifying themselves for their devotion to wife, parents, children, sovereign, while they are all the time disloyal to the King of kings.

Accompanied by these disciples, Jesus went from synagogue to synagogue throughout Galilee, preaching *the gospel* of the kingdom, (not merely its laws but its salvation) and healing all manner of disease and all manner of sickness among the people. The striking word is 'all manner' showing his divine power. He healed not by any process, but by his word, his will. This would impress men more than anything, as to the nature of the kingdom preached. Beneficence and omnipotence were seen in such alliance as never had been witnessed before. These miraculous healings were the attestations of his mission, and they were the declaration of his mission. News went abroad to neighbouring provinces, and soon people were flocking from all parts with sick and possessed and paralytic ones, to share in this cornucopia of blessing.

Is the work difficult?
Jesus directs thee;
Is the path dangerous?
Jesus protects thee.
Fear not, and falter not—
Let the word cheer thee;
All through the coming year
He will be with thee.

—*F. R. Havergal.*

The Bombay Guardian.

SATURDAY, JULY 30, 1887.

GROWING UP INTO HIM.

Rev. James Mudge, formerly a missionary in India, in the N. I. Conference, and editor of the *Lucknow Witness*, is taken to task by the *Christian Witness* for writing as follows in *Zion's Herald* :—

"If he [the justified Christian] has a steady, normal growth, such as one sees in rare instances, he will go straight on, taking up point after point as God brings it to his attention, consecrating item after item as its comprehension within the sweep of God's demands becomes clear to him; refusing nothing, marching right on in an ever-widening, deepening experience, until he comes, through these degrees of brightening illumination, to the 'perfect day' when *all* that is within him praises God, and all God's allotments to him, without the smallest imaginable exception, are promptly and joyfully accepted."

"Again he says, 'Any further work [after justification] that is to be done for, upon, or in him, must be conditioned by his increase in the knowledge of God's will.'"

"In most cases it does not seem ever to be learned in this life."

Mr. Mudge is accused of attempting to overthrow the doctrine of *instantaneous* sanctification, and teaching sanctification *by growth*. Mr. Mudge admits that the ever-progressive course described by him is witnessed in "rare instances." So far as we have observed, this steady, persistent progress is preceded by a bright and blessed discovery of the grace of the Lord Jesus, and of the power of God to work in us by his Holy Spirit all the good pleasure of his will. The ways of the Spirit are not learned at once, and the Christian in his conflict with the world, the flesh and the devil, with sin, temptation and evil habits, too often sets out with a misconception of the way in which he is to resist. He tries to make his own armour instead of taking the whole armour of God; he knows not how he is to get deliverance unless it be by resolutions, efforts, self-castigation, tears and prayers. He consecrates himself, but the consecration does not get done. It is one thing to have a map of the way and another to pursue it, especially if you are a paralytic. See this in Rom. 7: 14-25. But haply there comes a day when he perceives that Christ's method of sanctification is just as much adapted to our nature, as his method of justification. He discovers that what he has all along failed to find in himself, he has in Christ, who is to him what the Vine is to the branch. Christ is his sanctification, and Christ is with him every moment that he believes, to give him victory over temptation and sin. In a word he discovers as he never had done previously, that in Christ are given unto us all things that pertain to life and godliness. He finds himself in a new world; the burden that rolls from him is greater than that which rolled from him when he found forgiveness. Who is he that overcometh the world but he that believeth that Jesus is the Son of God?

Is the work completed? No; indeed. He has found a mine sufficient for all future needs, but he must get from it what he needs *as he needs it*. Now the thousands of exhortations, instructions, warnings, appeals that stand in single file all the way through the epistles, start into a significance and an emphasis never perceived before. As each one knocks at his heart it finds a quick response. Through Christ strengthening him he can do all things. He feels most profoundly the necessity of getting the whole word of God externized in him. He has abiding sanctification only as he is abidingly vigilant. This vigilance is spontaneous, because of the love of God in his heart.

As we have said this discovery of our wealth in Christ may be instantaneous, but the translation of it into our life may be a progressive thing. See 2 Peter 1: 3-8 and trace the connection between verses 3, 4 and 5-8. As a matter of fact we do not find the Scripture insisting on instantaneous sanctification, if it even mentions such a thing, and it seems to be a mistake to make this an article of faith. It is instantaneous and it is progressive, in such cases as the one we have instanced.

In the *Christian Standard* we find the following, by C. E. Rowley, taken from the *Holiness Conservator* :—

I fear that very many holiness professors (including a large class of workers, evangelists, pastors and teachers) are unconsciously living below their profession, below the fulness of God's love. Have not multitudes of holiness people forgotten, in a sense, the sweetness and blessedness of their "first love?" Have we not been thinking we must get along without this? Have we not all seen the general decline and lack of interest in the holiness work everywhere? And have we not charged the failure upon the "formal churches," and "opposers" generally? saying, "They have become gospel-hardened, and that is why the holiness work does not prosper as formerly." Let us be candid, let us humble ourselves in the sight of God, and see if the difficulty has not all along been with us. Many good, sincere ones confess to a "lack," saying, "I realize I am not where I once was;" but they have for years been banishing from their mind the thought, as temptation, that there is anything really wrong in their hearts, and have not dared to admit the possibility of such a thing for one moment, or to go into self-examination in regard to their condition in God's sight, for fear they would "cast away their confidence," and "lose the blessing." This has been fatal to many of us; for though a person be living below full salvation, if he determinedly and persistently persuades himself his experience is all right, (in all candour,) the fact remains the same, and he will not humbly confess his need of it, nor seek it.

The great evil is that people look at sanctification as in themselves, instead of Christ, and it is impossible they should grow if occupied with themselves rather than with Christ. Holiness cannot be evolved. Who can bring a clean thing out of an unclean? It can only be received. "We live by the faith of the Son of God who loved us and gave himself for us."

THE TWO CREATIONS.

There is a great deal of suffering in the world, and because of the publicity given now to all that happens under the sun, this exuberance of suffering is coming everywhere under notice. At times one is ready to think that the powers of darkness have the upper hand, even in those countries where light has been most diffused. Like Hartman, some are ready to conclude that the dominating principle of the universe is a principle of utter heartlessness. There are Christians misguided enough to stagger at the problem of reconciling the existing condition of things in this world with the idea of a kind, just and omnipotent Being on the throne of the universe. They are tempted to take a view like that of the man in the parable who said, "I knew thee that thou art an austere man, taking up that thou layedst not down and gathering where thou hast not strewn." Now a *believer* means one who has confidence in God whatever else may fail; and there must be something wrong about his way of looking at things, when his temptations are of this kind.

The difficulty is that men hold God responsible for whatever is. They apply to him what they are very slow to apply to themselves, He that knoweth to do good and doeth it not, to him it is sin. Well, it is for them to show that there is reason to conclude that God has any power of doing good that he does not exercise.

Was God wrong in endowing man with free agency? This is the same as asking, Was God wrong in creating an order of beings higher than beasts? No one will ask this question. God was intent on communicating the riches of his own blessedness to man, and therefore man had to be a voluntary being, with power to depart from God. As God was his Creator and was compassing him about by proofs of friendliness, he had every reason to use his freedom in doing what was pleasing to the all-wise One, instead of using it to please a creature most inexperienced and fallible, himself. The happiness of man, his dignity, his usefulness, his highest development, are connected with the will of the Supreme. That there should be misery, confusion, innumerable forms of suffering, unspeakable wretchedness in the path that deviates from the will of God, is no impeachment of God. On the contrary it more signally shows the folly and wickedness of setting his will aside. As soon as man is tired of his own ways and has had enough of the misery of self-will, let him avail himself of the invitation of Him who willeth not that any man should perish, and come and be made over again in righteousness and true holiness. God will have all men to be saved and to come unto the knowledge of the truth.

How about the earthquakes, pestilences, oppressions, wars, slave-gangs, prostitution, intemperance, that desolate the earth? By suffering these things, God simply shows that he is mindful of the covenant involved in the gift of freedom to man. In these awful ways God is protesting against the abuse man is making of his free agency. He cannot but let it be seen that selfishness is an unspeakable curse, the very opposite of divine beneficence. If he were to regulate the order of things so that the gratification of men's lusts should entail no severe suffering, it would simply show that sin had obtained the victory over him and was subordinating him to its pleasure.

God in creating man has conditioned his own activities upon the assent of the creature. Man holds the key of his heart, and Christ the Regenerator stands at the door and knocks, and may only come in when the man within hears his voice and opens

unto him. Almost the last words of the Bible are, "Let him that heareth, say, Come." Let him that hears and opens, and sups with Christ, remember those within his reach who are self-imprisoned and convey to them the invitation of Christ. This is the last glimpse we have of the people of God in the Bible. Their life is an invitation. Let God be true though every man a liar. Let God be love, though every man be found a petrifaction of selfishness.

We find that when a man is doing all that in him lies to communicate the blessings of the Gospel to his fellow-creatures, he is not tempted to entertain hard thoughts of God. We have found that those upon whom the problem of the universe weighs most heavily, are far from doing what in them lies to communicate the blessings of Christ to their fellow-men.

God created one world and sin created another. God seeks to bring in a new creation, but man resists it, tooth and nail. The misery of the world testifies to the excellence of God's creation and the cursedness of man's.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—I am thankful to "Pilgrim" for his letter contained in last weeks' issue of the *Guardian* in which he questions the accuracy of my statements in reference to Government schools in India. I also thank you for your very satisfactory reply.

The language of the note referred to by "Pilgrim" is not, I think, so sweeping as to preclude exceptions which I am glad to believe exist. The national education has three branches,—I Primary, II Middle, III Superior. When I wrote the note I had in my mind the Primary Schools of which there were in 1882 more than 104,790. This Primary department corresponds in grade to our common schools in America. There were at the same time 3,796 middle schools, 530 high schools, 96 colleges, and four universities. The total number of boys under instruction throughout British India was 2,879,571, and 162,317 girls. Of these more than 95 per cent. are in the primary department; so it must be remembered that a very small per cent. of Indian pupils are in colleges and higher institutions of learning.

My impressions of Government schools were formed from my personal experience and the testimony of others. My first lessons in the vernacular were learned in a Government school where I sat daily with the boys and studied the First and Second Reader. This was a large school numbering about 300 pupils and was above the average of its class in standing. It was here that I saw, not occasionally, but many times in a day, methods and management that made my blood boil. It was cruel and brutal. I was so indignant that I remonstrated against it, and afterwards there was some improvement at least in my presence. It was here that I saw low caste boys excluded from school because of their caste. It was here that I heard idolaters teach the history of heathen gods from government text-books.

As to the extent of the foregoing in government schools I relied on the testimony of men of good character, government officials, natives, missionaries, and educators from various parts of India whose experience and facilities enabled them to know of the character of these schools. From what I had seen, and from the evidence of others, I was led to believe as I have written. I shall rejoice to know that I am mistaken as to the extent of this "heroic treatment."

"Pilgrim" having lived in India must know that an occasional visitor, in whatever capacity, would see very little of the real everyday life of a school in any number of years. Natives seldom make any complaint, because it is native rather than government treatment that is so objectionable.

The boon of British rule in India to the natives is almost inestimable and on the whole is an honour to the rulers; yet we must not forget that Nicholas Nickleby is not all fiction. As yet the Hindoo Squeers has not been written up.

Yours truly,
"Indian Correspondent."

Sir,—With reference to my pamphlet "The End of the World," let me bring to your notice that my interpretation of the eighth chapter of Daniel speaks of the small horn rising out of one of the four of the Macedonian or Greek Empire. I have shewn that this was the Mahomedan, and in confirmation beg to bring forward what Bishop Newton says in page 239. "Dissertations on the Prophecies." "Anti-Christ, then (as the fathers delight to call him,) or the little horn, is to be sought among the ten kingdoms of the Western Roman Empire. I say of the Western Roman empire, because that was properly the body of the fourth beast; Greece, and the countries which lay eastward of Italy, belonged to the third beast; for the former beasts were still subsisting, though their dominion was taken away. 'As concerning the rest of the beasts,' saith Daniel, 'they had their dominion taken away; yet their lives were prolonged for a season and a time,'—ver. 12 "And therefore," as Sir Isaac Newton rightly infers, "all the four beasts are still alive, though the dominion of the three first be taken away. The nations of Chaldæa and Assyria are still the first beast. Those of Media and Persia are still the second beast. Those of Macedon, Greece, and Thrace, Asia Minor, Syria, and Egypt, are still the third. And those of Europe, on this side Greece, are still the fourth. Seeing therefore the body of the third beast is confined to the nations on this side the river Euphrates, and the body of the fourth beast is confined to the nations on this side Greece; we are to look for all the four heads of the third beast among the nations on this side the river Euphrates; and for all the eleven horns of the fourth beast, among the nations on this side of Greece. And therefore, at the breaking up of the Greek empire into four kingdoms of the Greeks, we include no part of the Chaldæans, Medes, and Persians in those kingdoms, because they belonged to the bodies of the two first beasts. Nor do we reckon the Greek empire seated at Constantinople among the horns of the fourth beast, because it belonged to the body of the third."

It is evident from the above that the Greek empire lasted till the year 1453, when Constantinople fell before the Turks. The small horn therefore, which rose out of the four of the Greek empire was the Mahomedan, just as the small horn that rose out of the ten was the Papacy in the Western Roman, Latin, empire.

I wish also to bring to your notice that the expression "and by it the daily sacrifice was taken away" is explained at the end of the eighth chapter of Daniel as "And will destroy the mighty and the people of the holy ones" *i. e.*, the Jews. Also the expression is apparently explained in the twelfth chapter of Daniel as "And when it shall be accomplished to scatter the power of the *holy* people, all these things shall be finished." I think this happened at the end of the sixth century, the last insurrection of the Jews taking place under Phocas the emperor of the Greek empire about 606 A. D., after this they were totally dispersed.

"From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be one thousand two hundred and ninety days," therefore signifies from the time of the utter extinction of the power of the Jews and the setting up of the Papal supremacy, or Anti-Christ.

Yours &c.,
W. J. Steers.

P. S.—In continuation of my letter to you referring to the little horn that rose out of the divided Grecian empire under the generals of Alexander the Great and which subsequently were formed into Roman provinces and finally fell under the Empire of the Eastern Greek emperors, let me add the following from Dr. Keith's "History and Destiny of the World and of the Church, page 301,—"And at the time of the end shall the king of the *south* push at him. And at the time prefixed the king of the south shall fight against him (A little horn which waxed exceeding great toward the south, &c. When the transgressors are come to the full, a king of fierce countenance shall stand up and shall destroy wonderfully-&c. (Dan 8 : 9,23.) [To be subsequently compared with other prophecies concerning Mahomedanism, or the *first* and second woe.]

From the re-establishment of the Western empire to the tenth century, the Popes employed their influence in opposing the power of the Saracens.

* * * * * *

"And the king of the North shall come against him like a whirlwind, &c.

The Turks stirred up their victorious arms against the Roman empire in the year 1048."

The king of the south which pushed against the Roman empire it is evident refers to the small horn that rose amongst or rather out of and after the divided empire of the Greeks and became exceedingly great towards the south.

Yours truly,
W. J. Steers.

22nd July, 1887.

The Papal Supremacy.

Sir,—Your correspondent, under the nom de plume "Veta," is entirely at sea if he imagines that my "utter ignorance of Church history" prevents me from urging a reply against his so-called "forgery." "Caput Universalis Ecclesiæ." Common sense teaches us that it cannot reasonably be supposed that there could be "forgery" in this case. I cannot take "Veta" as an authority on this point, his own unsupported authority for such a charge proves it and surely is not sufficient to induce me to withdraw my reasonable supposition. Such indefinite assertions as "Veta" puts forward against Rome are mere beating the air. They do no harm, except to those for whom a dictum of "Veta" is an absolute authority. Fleury gives an account of the transaction of the Council of Chalcedon in quite a different manner, "and that should weigh well," these are his words. Paschasinus read the VI Canon of the Council of Nice beginning with these words, "The Church of Rome always had the "Primacy" which are not in the Greek and notwithstanding in this particular no objection was raised —Church History. Mgr. C. Fleury, vol. iv.

"Veta" had better try and oppose to the Catholic Church, a simple exposition of the faith of the Anglican Church, the reader will then know whom to honour with his "smile."

That the Council of Chalcedon gave to Leo the title of "Head of the Universal Church" is according to "Veta's" authority "a pure

fabrication." This is mere insult and no proof I hope to do justice more fully to this "pure fabrication" later on. Holy Scripture and Tradition confirm each other, as the one has to suffer misrepresentation so has the other. Undoubtedly it is "Protestant baseness" that brings the charges of "forgery" and "historic fraud" against the Catholic Church. In mentioning "these Decretals professed to be written by nearly 40 popes," "Veta" forgot to mention even one Pope as an author. We Catholics detected the fraud three centuries before Protestantism was got up, and that the See of Rome did not gain by them the slightest power it did not already possess before. If "Veta" makes the Roman Catholic Church responsible for "these false Decretals" he might as well saddle her with the 39 articles. "Veta's" reference to quotations from a Roman Catholic ascetic writer is therefore not worth a (thrawneen) straw.

To us they (the Roman Catholic historians) have left an easy task of showing "Veta" (and others like him) out of court by making it evident from their writings, that whoever may be a competent and trustworthy authority between Anglicanism and the Roman Catholic Church most assuredly "Veta" is not the man.

To perform this duty it is not absolutely necessary to weary your good readers with a refutation of the whole of this man's quotations. His credit as a controversialist will be gone after half-a-dozen as after a hundred convictions.

"The 6th Canon of the Council of Nice, the 3rd of Constantinople, the 28th of Chalcedon, and the 36th of the Trullan Councils, can be read to this day by any one who cares for doing so."

I did not ask "Veta" for instruction, but for proof. "Veta" insists that Papal Universal jurisdiction is opposed by the *Canons* of Councils, and here he evidently thinks is his strongest point against Rome. The Popes have it would seem appealed to patristic panegyric whilst violating Church laws. The relation between the Pope and the Church are he considers the creation of certain disciplinary Canons of general Councils and it is to these Canons and to nothing else we must refer if we wish to know the extent of the Pope's lawful prerogative. "The Popes and the Church with them have always maintained that they have received their jurisdiction from Christ himself, which jurisdiction is therefore incapable of abrogation or restriction by any authority whatsoever. I again "very foolishly" however "flourish in the face" of "Veta" whether through "utter ignorance" or otherwise my former statement, and maintain that the fathers of the primitive Church had no doubt whatever that the Roman Pope was by God's appointment the Supreme pastor of the flock of Christ, and the visible source of jurisdiction. "This statement is a tissue of falsehoods" says "Veta." In proof of this statement, however, I shall presently give some splendid witnesses of the 1st five centuries and shall quote in particular some of the primitive Fathers in whose writings, on the authority of "Veta," "not a vestige of such supremacy can be discovered," *e.g.* St. Clement A. D. 96 Ep ad Cor. St. Iræneus A. D 262 comment on the above letter, St. Ignatius A. D. 114 St. Cyprian A. D. 258 speaks of "the Romans . . . unto whom heresy has no access" The General Council of Ephesus A. D. 421. St. Peter Chrysologus A. D. 456 Ep. ad Eutych.

As a matter of course these witnesses "would not weigh with Protestants so long as they find no trace of the dogma anywhere in Holy Scripture." We have already seen "What did the Fathers say?" Now let us see "what do the Scriptures say?" Whatever "historic frauds and forgeries" are in the Roman Catholic Church one thing is certain and essential, when the Pope speaks we revere in him St. Peter's voice and hold our peace, this has always been so in the Roman Catholic Church and not only from the 6th Century as "Veta" suggests.

I have already quoted early examples and we shall find many such examples on going back to the time of the Apostles. Even in the Holy Scripture we meet with an instance, *viz.*, in the Council of the Apostles. When a dissension about Circumcision had arisen, "the apostles and ancients assembled to consider of this matter. . . " "Peter rising up said to them &c." And when he had spoken "the multitude held their peace." Acts (xv. 12.) That was the order of the Primitive Church and is still the order of the Roman Catholic Church. I venture to ask "Veta" (who shows that he does not know what he is writing about) Is there any Prelate in the whole Anglican Church, or is even its Head, Her Majesty the Queen, so revered, that when he or she has spoken on matters of faith or morals all the multitude hold their peace?

If there is one thing more than another which "Veta" is possessed of it is his amount of assurance. It would therefore seem advisable before "Veta" begins "to throw more light upon Romish Supremacy" to vindicate my knowledge concerning the point called in question, if through "utter ignorance of Church History." If I did not know better, why did not "Veta" communicate his knowledge, basing it on proper authority instead of confining himself to mercifully excusing my ignorance? I have before me several books, some of which are written by Converts from Anglicanism in which that evidence is not only from the primitive Fathers but even from Holy Scripture clearly and amply laid down; but I have not met with a single book attempting the refutation of those writers except those of Dr. Pusey whose unhappy attempt to overthrow the testimony of St. Irenæus martyred A. D., 202 fell to the ground.

I would recommend to "Veta" a speedy perusal of some of the books before me, but especially the one by the Hon'ble Colin Lindsay *viz*, "The Evidence of the Papacy as Derived from the Holy Scripture and from Primitive Antiquity." From this book "Veta" may gather the testimony of 33 Fathers of the first 5 Centuries explaining the great texts of Holy Scripture concerning St. Peter as we Catholics do, besides 15 Fathers in proof of St. Peter's episcopacy, and lastly the testimony of 23 Fathers and Doctors of the Church, of 10 Councils, of 9 Emperors, and of 19 Popes of the 1st five centuries in favour of the Papal Supremacy. "Veta" will mercifully pardon my "utter ignorance" in boldly asserting that neither in Holy Scripture nor in the first 16 Centuries, neither in the British Isles nor anywhere else is there a single proof, nay not a shadow of proof, that the Church of England was ever independent of Rome. Not one single title to base the declaration of the statute of the 26th of Henry VIII (1535) "that he (Henry) and his heirs shall be taken, accepted, and reputed the only Supreme Head of the Church of England called Ecclesia Anglicana and shall have and enjoy, annexed and united to his Imperial Crown all honours, dignities, pre-eminence, jurisdiction, privilege, etc., to the said dignity of Supreme Head."

Lest "any tyro" through "utter ignorance of history" should imagine that only the temporal power was meant, I add the official explanation of this power given by Parliament in the 1st year of the reign of Edward VI (C. II)

"All authority of jurisdiction, spiritual and temporal, is derived and deducted from the King's Majesty, as Supreme Head of the Church." I presume to ask "Veta" with all his knowledge of "historic frauds" and "forgeries," where am I to find in the first 16 Centuries, or in the Holy Scripture, any germ of that?

NEMO.

Lanouli, 22nd July, 1887.

(To be continued.)

AJMERE AND TARAGARH.

SIR,—Watching these eighty thousand is the fort-crowned Taragarh,—grand sentinel of this capital of Rajputana. It has looked down this July upon some interesting crowds in the M. E. headquarters at its base, "Blue Castle" being permitted to have its sunset shadow.

On the 6th instant it saw four hundred people at a Native Christian wedding on these grounds, the first event of this kind since the marriage in Eden, among the Ajmere Methodist Natives, but, with good hopes, not the last. The Brahmin convert of February and the Native Zenana worker, thus wedded, have the Round Tower in this compound and are at the head of the Native Day Schools, respectively, and the former leads the Night School. We are pleased with them. At their wedding the brother (Isá Dás) gave his experience and his bride (Grace) sang for Jesus. Our dear friend of the S. P. G. Mission, Rev. Tara Chand, proved to the multitude of the educated and the workmen that Christianity exalts woman, and gave clear utterance as to needed Hindu reforms. The Schools recited and sang, ate, and drank. With the shadows came the magic-lantern pictures of the life of Joseph and that of Jesus.

On the 8th instant, a successful beginning was made by the Ajmere Blue Ribbon Gospel Temperance Society, to hold monthly meetings.

On the 20th, Miss Miner having on the last occasion and previously pleased and profited her auditors, gave an address on Faith-healing, by special request.

Yours &c.,
C. P. HARD.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6. p. m.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p. m. At Apollo St. Hall, 3 p. m.

SEAMEN'S REST.
SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The

readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited,

WESLEYAN METHODIST CHURCH.

Sunday, July 31st.

Colaba—Colaba Causeway 7 a. m. and 6 p. m. Rev. G. W. Clutterbuck.
Sunday-school, 4 p. m.

Byculla—Parel Road, 9 a. m. Rev. G. W. Clutterbuck ; 6 p. m. Mr. John Staples.
Sunday-school, 4 p. m.

Parel—Elphinstone Road, 9 a. m. and 6 p. m.
Sunday-school, 4 p. m.
Cordial invitation to all.

LECTURES.

A COURSE of Lectures in English on religious subjects will be delivered, during the monsoon, in the Hall of the Free General Assembly's Institution, Khetwadi, on Sunday evenings, at 8 P. M.

Second Lecture—July 31st, Prof. W. M. Alexander, M. A., B. Sc.—"The Early Struggles of Christianity."

Epitome of News.

SATURDAY, JULY 23.

—*Madras Mail ;* Poisoning by Sacred Ashes : In a village in the Mayaveram Taluq, a pardasi gave four persons some ashes to eat, after which he gave them some toddy to drink. Within half an hour one of the men, who happened to take the ashes on an empty stomach, became sick and complained of pains in his stomach, and died nine hours after. The other three also suffered from vomiting, etc., but being taken in time to the hospital recovered. Upon a chemical examination of the viscera of the dead man arsenic was discovered.

—The technical Commission appointed to report on the proposed railway in Tonkin has just commenced its sittings in Paris. The first line will connect Hanoi with the Seven Pagodas, having a length of 60 to 66 kilometres on a level ground. From there it will bifurcate, going in one direction either to Haiphong alone, or to Quangyen *viâ* Haiphong, and in the other direction towards Annam *via* Namdinh or Ninbbinh, thus putting the two countries in direct com-munication.

—A good deal has been done of late by the Chinese authorities in opening up and reducing to submission the savage territory in Formosa.

MONDAY, JULY 25.

—*Times of India :* It is satisfactory to find that the cotton crop of 1886-87 has proved, so far as the quantity is concerned, an exceptionally good one From the annual figures which we are able to publish to-day it will be seen that the total receipts into Bombay this season have been nearly 225,000 bales more than in 1885-86, the actual figures being 1,703,000 bales against 1,480,000 bales. The quality, too, we believe has, generally speaking, been quite up to the average.

—*Bombay Gazette :* A meeting of the Beni-Israel Benevolent Society was held yesterday afternoon, the Hon. Mr. Justice Jardine presiding. The secretary read the report of the working of the society for the past year, exhorting the community to do all they could to improve the financial condition of this charitable body. The proceedings were enlivened by some girls, belonging to the Israelite school, singing psalms in Hebrew and Marathi. The chairman made a very interesting speech, touching briefly upon the past history of the Israelites, and recalling to mind some of the sterling qualities which have distinguished the race. The meeting terminated with a vote of thanks to the chairman, proposed by Mr. Nana Moroji and seconded by Dr. Atmaram Pandurung.

—The Str. *Mahratta*, carrying 215 native passengers, stranded in the Hooghly and went to pieces, with considerable loss of life.

—Mr. Jones, a diver employed in the Harbour Department at Colombo, is reported to have met with a singular adventure on the 9th instant. While busily engaged under water on some work connected with the buoys, he was stung in his left hand by a fish, which he describes as resembling a thin web-like substance and almost invisible to the eye. Mr. Jones just managed with difficulty to come to the surface and to be drawn up into the divers' boat, when he went off in a dead faint from intense pain. His hand and arm were found to be enormously swollen ; and he was obliged to be taken home, where he went into repeated fits of unconsciousness. Mr. Jones, when last reported on, was getting over the ill effects of his adventure.

—*Bombay Catholic Examiner:* There is certainly every reason to be fully satisfied with the reception accorded to Mgr. Ruffo Scilla, the late Papal Envoy to the Queen of England by the Government and people of Great Britain. Honoured by the Queen and Royal Family and overwhelmed with invitations and offers of hospitality on all sides the Envoy, who is said to have won golden opinions from all, must certainly have carried away with him the most pleasant recollections of the welcome accorded to him as representative of the Holy Father—the first who has visited England in that capacity during a period of two hundred years. All this, as none can fail to perceive and as the Press generally has fully admitted, serves to show more clearly than ever that the old sentiments of hostility and mistrust with which Catholics were once regarded no longer exist, and that the days of anti-Catholic bigotry have at length passed away.

—Rev. J. C. Fletcher in *N. Y. Evangelist* says that by a law of the Italian Government, all Government allowances not claimed in five years from the time they are due, are forfeited. This applies to the Pope's rejected allowance. He also says that the Peter-pence income from the faithful amounts to two millions of pounds *more* than the Italian allowance.

—*N. Y. Evangelist:* We are permitted to make the following extract from a private letter of Rev. James S. Dennis, D. D., in regard to the wonderful discoveries on the shore of ancient Phœnicia, which are now exciting so much interest in the learned world:

"Beirut, Syria, June 9, 1887.

"The excavations and discoveries at Sidon still continue with remarkable results. The number of sarcophagi at present brought to light is eighteen, and some of them are most magnificent, and will rank high among archæological treasures. They are of enormous size and the sculpture is elaborate and in perfect preservation. Upon one of them alone there are eighteen almost detached statues, about three feet in height, without a single scratch, and of pure marble.

"The most remarkable of them has just come to light last week. It is an ancient Phœnician sarcophagus, which had never been opened, and contained a mummy and a large amount of jewelry of great value. The mummy, when unrolled, was found to be the body of a man in middle life, and the state of preservation was astonishing. The features, and fact the entire body, were intact ; the flesh was tender, and yielded to pressure ; and teeth, hair, and viscera were all in place. Upon the outside of the lid of the sarcophagus is an inscription of seven and a half lines in Phœnician characters and also one in Egyptian hieroglyphics. This bi-lingual inscription of such an ancient date, excites great expectations. We shall have to wait to have it deciphered by the *savants* before we can know the full value of the statements it contains. The sarcophagus is of black basalt such as comes from Egypt, and it may have been made in Egypt by order from Sidon. The date of it is, of course, a matter of conjectures as yet. It may be anywhere from 800 to 1500 B. C., and even older. This strange being, who has been brought forth literally from the tomb of the ages to face the nineteenth century—who is he? What if he should be Ethbaal, 'King of the Zidonians' and father of Jezebel, or some older king who flourished in the earlier days of 'Great Zidon?' It is more than probable that he was a royal or princely character.

—*Chr. Witness:* On May 5th, at Jackson, Miss., R. D. Gambrell was shot by Jones S. Hamilton, a prominent leader of the liquor forces.—The victim in this case was a much younger man than either the Rev. G. C. Haddock who, on the 3rd August, 1886, was assassinated by the brewers of Sioux City, Iowa, or Dr. W. I. Northrup, whose life was taken by Saloonist McCoy, and his confederates, on the 21st April last.—Roderick Dhu Gambrell was only 22 years old, but was already a conspicuous enemy of the rum-traffic, and at the time of his death editor of *The Sword and Shield*, the prohibition organ of Mississippi. In this capacity he incurred the deadly enmity of Hamilton, who, wealthy and powerful, had been vigorously opposed by the courageous editor.—Expressing regret for certain words he had used, and a desire to ignore the past, he threw Gambrell off his guard, until on the night of the murder, Jones waylaid him as he was passing from the train, on which he had returned at a late hour to his home. First shooting him, he completed his dastardly work by beating out his brains with the butt of his pistol. But the *Sword and Shield* still lives, and makes the statement that it now has three editors, each of whom is willing, if need be, to lay down his life for the good of the cause.

—*Indian Witness:* The Native Christian community is very glad to learn that Mr Atul Chunder Dutt, a son of Mr. C C. Dutt, of the Calcutta bar, is one of the successful candidates at the competitive examination for the Indian Civil Service this year. Mr. Dutt is but a little over 17 years of age. Few months ago Mr. Dutt obtained the first mathematical scholarship at Christ College, Cambridge, and it is his intention to compete for the mathematical tripos, and Englishmen will generously wish him success.

—Mrs. Leavitt is expected to arrive in Calcutta to-day. The following from J. D. Davis, D.D., of Japan, proves that the World's W. C. T. U. is needed in all Missionary lands. "Mrs. Leavitt, who was here in the interest of the Woman's Christian Temperance Union during last summer and fall, did a grand work in interesting the women and many of the leading men of Japan in the cause not only of temperance but of purity and of the elevation of woman generally." Let us hope and pray that Culcutta and all the cities of India visited by this honoured worker may witness a temperance and moral revival.

TUESDAY, JULY 26.

—*Poona Observer:* John Clews, a European lad, aged seven years, in company with his elder brother, went to bathe in a quarry containing water near Kahun-road. The latter, who could swim slightly, entered deep water, and was followed by the deceased. His inability to swim, however, caused him to struggle and cry out for help, and although a number of natives were witnessing the scene, the poor little fellow's appeal was unheeded.

—*Times of India*, on Miss Cass's affair : As we anticipated, the real crux of the affair is to be found in a very much wider question—the levying of black-mail on unfortunate women by London constables -and the inquiry will extend to this general and most serious charge. That the most dishonourable and demoralising practice is extensively carried on in certain London thoroughfares is certain, and we trust this none-too-early investigation will lead to the evil being stamped out. This

will be the most important result of the discussion in Parliament, but questions assuredly not to be lost sight of are the fitness of a magistrate who hustled an innocent girl out of court with the foulest of imputations resting on her character though altogether unproved, and the fitness of a policeman who takes into custody a person whose immoral (?) conduct he swears he has been watching for several weeks, whereas he has really never set eyes upon her before.

—A memorial has been signed by upwards of one hundred English, Welsh, and Scotch members of the House of Commons, expressing satisfaction that proposals have been introduced into Congress urging the Government of the United States to take the necessary steps for concluding with the British Government a treaty which shall stipulate that any differences or disputes arising between the two Governments, which cannot be adjusted by diplomatic agency, shall be referred to arbitration.

—*Bombay Gazette*: We understand that the Deccan Education Society have, after prolonged consideration, decided not to accept the offer of the Government to transfer to them the charge of the Deccan College.

—Same; Calcutta, 25: Captain Shand, of the ship *Alladin*, was this day fined Rs. 600 by the Chief Magistrate for navigating his ship without exhibiting side lights.

—*Rast-Goftar*: Five new spinning and weaving mills are shortly to be started in Bombay. Out of these two will be the private property of Mr. Varjeewundas Madhowdas, the capital for the third is got up by a few cloth merchants, the fourth will be in connection with the Colaba Land Company, and the fifth is promoted by Mr. Burjorji Rustomji Mody.

—*Overland Mail*; July 8: The Volunteer march-past before the Queen took place on July 2 with complete success.

Twenty-four thousand Volunteers passed her Majesty who expressed to the Duke of Cambridge her great gratification at the display.

—*Bengal Christian Herald*: Brother Nadalal Dass, pastor of the L.M.S.Church, Bhowanipore, has been invited by the Directors of his Mission to pay a visit to England as a delegate of the Native Church. He will accordingly leave Calcutta by the end of this month.

—*Missionary Herald*; Japan Mission, Kobe: Mr. Atkinson wrote, May 3:—"On the last Sunday in April (24), the ex-daimio of Sanda—Viscount Kuki—was baptized and received into the Kobe church. He is about fifty years of age. The present Japanese ambassador at Washington is an old-time retainer of his, who has adopted his master's name. The day after his baptism the daimio's Christian retainers—retainers no longer—were invited to meet at his house for a praise and social meeting. He seems to be really a changed man. He has been hearing the truth at intervals all along during the last fifteen years; but it has been during the last few months only that he has seemed to reach the great change. At his examination as a candidate for baptism he occupied a full hour in telling of his life of wrong-doing and struggle with or against right and truth. A few weeks before his baptism he had occasion to go to some distant place to be absent two or three weeks, and he urged and induced the pastor of the Kobe church to go with him. He gave as a reason that he was still weak as toward the right, and feared that if he went alone he might fall into sin. The Sunday the daimio was baptized, six others were also baptized in the Kobe church and sixteen in the Tamon church.

"The Kobe Sabbath-school on the same day numbered 499. A division has been necessary, and several now meet in another building. An enlargement of the church building is an immediate necessity. I presume it will be done before the year is out.

"I have visited Kochi recently, where since last writing about ninety-six have been baptized, thirty families being represented. The work is in good condition and prospering."

—*N. Y. Independent*: .... "Roman Cardinals made Galileo swear to what he knew to be false," says *The Catholic Herald*, which earnestly upholds Dr. McGlynn. "Dr. McGlynn," it adds, "will perish at the very stake rather than imitate Galileo in the horrid crime of conscious perjury." When was such talk heard from the Catholic press before? One effect of the McGlynn incident is the assertion of a spirit of independence among Catholics, which is as gratifying as it is novel.

Wednesday, July 27.

—The Str. *Brindisi*, with English Mails, left Aden for Bombay, Tuesday, 3 p. m.

—A doctor, in the *Pioneer:* Some years ago, when I was in Calcutta, I used to treat cholera cases according to the recipe published in one of the Calcutta daily papers by a druggist's assistant—with a table-spoonful of vinegar in as much cold-water—with pretty fair success; but when, some ten years ago, I transferred my residence to Serampore, the Civil Medical Officer of that station, the late Dr. James Greenœ, suggested, as a surer remedy, 30 drops of strong acetic acid with 10 drops of sweet spirits of nitre in half a wine-glass of water for a dose at any stage. I adopted this advice, and during these ten years I have not lost a single patient, though I have been called upon to treat scores of them at various stages of the disease. A second dose has hardly ever been necessary. It is absolutely necessary, as a part of the treatment, that water and tobacco in any shape should be withheld from the patient until quite free from the effects of the attack: if the desire for water is great, just a mouthful of soda-water may be given. Sago, which is relaxing, should be avoided; but plain arrowroot may be given, and even chicken-broth with dry-bread, after 12 hours. Spirits must not be used. Every family should be provided with an ounce of "strong acetic acid," and half an ounce of "sweet spirits of nitre:" both medicines may be obtained in well-corked phials (stoppered bottles are preferable) from any respectable druggist for eight or ten annas.

—*Times of India;* Indian Temperance Association: The Rev J. Forgan presided yesterday evening at the second meeting of the above Association held in the Y. M. C. A. lecture hall. The constitution drafted at the last meeting was submitted to the assembly and adopted. Dr. Kirtiker and Mr. S. Tomlinson then addressed the meeting, after which the committee was appointed to carry on the work during the ensuing year. A vote of thanks to the chairman having been passed, the meeting closed, nearly all present enrolling themselves as members of the organization before leaving.

Thursday, July 28.

—"Temple Bar," Rampart Row, was sold yesterday at auction, for Rs. 87,000.

—The Jubilee was the means of realising a wish long entertained by the telegraph officials at St. Martin's le-Grand—*viz.*, that the number of their messages transmitted should reach 100,000. Hitherto the highest figure reached was 90,000. On June 16, however, this was passed, and 10,032 messages passed through the Central Office. On June 17 the number was 111,000, and on June 20, 124,291. The messages handed in at one part of London and destined for another part of London numbered on the 20th ult. 30,597—*i. e.*, double the usual number confined to London.

—*Rock*: Such infamous treatment of a weak and defenceless girl, and such contemptible tinkering by a responsible Minister, we have rarely heard of. We believe it is not an uncommon practice for police-constables to levy black-mail from the many foreign girls who infest the fashionable streets of the West-end for immoral purposes; but it is certainly scandalous that one of these gentlemen in blue can unblushingly libel an innocent girl in an open police-court, besides degrading her by incarceration in a police-cell on groundless charges. It is more scandalous that a magistrate whose professed duties include, besides those of punishing crime and suppressing disorder, the protection of the young and the innocent, and upholding the common principles of justice, should have made her the object of such cruel observations as those used by Mr. Newton towards Miss Cass. And it is still more scandalous that a Cabinet Minister, who is in effect the only Court of Criminal Appeal we possess, should be so bound up by red-tape rules that he accepts without question the reports made to him in the ordinary course, notwithstanding the overwhelming evidence against them; and should be so devoid of gallantry that, taking his stand on these reports, he considers himself at liberty to defame in the most public manner possible the reputation of a virtuous maiden.

Friday, July 29.

—Deaths last week, 404. By cholera, 12.

—Rain-fall to date, Fort, 58 inches.

—*Liberal and New Dispensation:* It is reasonably urged that the caste system prevalent in India is a slur upon Hinduism. If Koolinism, which, properly speaking, was introduced into Bengali society not very long ago, could take so great a hold upon the popular mind as it has done, it is not strange that the caste system, which had its origin in the Heaven-ordained division of labour, to which our Aryan ancestors were by the necessities of their situation, obliged to have recourse, should be traced to Creative Power. In the *Harivansa* and *Vishnupurana* we come across the curious fact that the four castes, viz., the *Brahmin*, *Kshatriya*, *Baisya* and *Sudra* originated in the one and the same parents. Sainaka, the son of Grit-amada, and Bhargabhumi, the son of Bharga, were only two individuals. Yet the stream of the four castes enumerated above, seems to have flowed from those two parental sources. We also find the issues of the same parents become different caste-men, not in accordance with any long-established system, but according to the different occupations they followed. Even Manu, who is denounced for making the caste system hard and fast, says that those who are born in a low caste may rise high in the scale by performing religious exercises and austerities; and those that are born as high castemen may become degenerated by taking to low, undignified callings. The *Mahabharata* and other *Purans* have distinctly laid bare the facts which underlie the caste-system; and whoever has read them cannot, as regards that social sore, conscientiously lay the whole blame upon the devoted heads of ancient Rishis.

The following story of the King of Italy is incidentally told in the last part of Miss Alexander's "Christ's Folk in the Apennine," edited by Mr. Ruskin:—"I saw a lady a little while ago, married to a Piedmontese, who was at Busca, just where the cholera was worst, last summer (1884), when the King went there, and she gave me an interesting account of it all. She said every one was in a panic, and afraid to go near the sick people; but the King took hold as if he had been a hospital nurse, going always where the danger was greatest, sitting by the beds of the sick, administering their medicines, rubbing them with spirit when the chill came, giving food, advice, or money as they were wanted, sometimes sypathizing, sometimes laughing and jesting, to keep up their hearts, until others came forward to help, just for shame. And in the evening when he to rest tired out, and his servants came about to change his clothes and 'fumigate' him he used to smile at their

anxieties and then raise his eyes to heaven, as if to say, 'There is where my safety comes from! Of course, all this did not suit every one, and there was some talk of passing a law to prevent Sovereigns from risking their lives; but Umberto said if they did he should be the first to break it, and as every one knew that he would keep his word there was no more said about it.

—The case of Narayan Dhurmaji *versus* the Editor of the *Bombay Gazette*, for publishing Rukhmabai's letter, after two tempestuous days in court, has been settled amicably.

—*Bombay Gazette;* Allahabad, 28: Taimur Shah, the ringleader of the Herat rebellion, was executed at Kabul on the 13th instant.

Selections.

OBITUARY.

Rev. Dr. Vinton.

Another faithful servant has been promoted; another victorious soldier has been crowned. The subject of this sketch was the son of a missionary of the American Baptist Church born in Burma and educated in America In 1861 he took up his father's work and became through his consecrated energy one of the most enterprising enthusiastic and successful missionaries that God has yet given to Burma. Mr. Vinton became thoroughly identified with the Karens, thoroughly understanding the vernacular language and so completely winning their love and confidence that he was enabled to introduce practical industries among them and thus aid them mightily in their efforts towards a purer and better civilization. His efforts in the industrial development of the Karens attracted the attention of the Government; but we regret to say they were neither suitably rewarded nor properly appreciated. His visit to the Calcutta Exhibition with a band of Christian Karens and the great impression that this many-sided work made on all who understood it, is well known. During the recent disorders in Burma our Christian Government left the Karens distrusted and disarmed, either to fall a prey to the *dacoits* or join the marauders We need not point to the inhuman infidelity of this act. But Mr. Vinton came to the rescue. He united the Karens, inspired them with loyalty to England, and not only kept them from joining the dacoits but made them a powerful factor in quieting the disturbances and thus aided the Government. But the heroic apostle has fallen, the Christian philanthropist, reformer and reconstructionist, has exchanged the conqueror's sword for the Victor's crown. He had wonderful faith in the Gospel as a regenerating and saving force. He said "Burma shall be Emannuel's land—a mountain of holiness, over which the blessed Jesus shall reign without a rival." His death makes thousands sad and his spiritual children weep for their ascended Elijah. He served his day and generation. He wrought righteousness. His monument is the immortal natures ransomed by his efforts. He walked with God. God has taken him to Himself.—(*Indian Witness.*)

Rev. P. S. Smith.

With very great regret we have to record the death of the Rev. Philip S. Smith, of the Oxford Mission, at the early age of thirty-five years. He arrived in India in March, 1883, and had been longer among us than any of the present members of the mission. Mr. Smith was an acute sufferer from some affection of the heart from the time of his arrival, and not many weeks ago was completely prostrated at Ranikhet, where he had been sent in hope of deriving benefit from the change. He rallied from the attack, and was brought back to Calcutta about a fortnight ago, but he continued very weak, and then began to sink, and expired on last Wednesday morning. He was laid to rest in hope of the resurrection on Wednesday evening, with the ceremonies usual with Ritualists. The Rev. H. Whitehead, Principal of the Bishop's College, read the service. Mr. Smith was one of the most loveable and devoted missionaries that ever lived. His zeal for the regeneration of India made him wear himself out with work when he was fit for nothing but rest, and fortified him with unconquerable patience in pleading the cause of the Saviour. His mind was open like a child's, and he loved the Natives. His feeling toward Dissenters was such that it would lead to complete union in the Church of Christ if it were more common. He was not only perfectly tolerant of their differences of doctrine, but he understood them. We do not know how many thousands of educated Hindoos have heard from his lips, in the clearest manner, the truth regarding sin and justification; but now the faithful voice is silent and those who heard him bear their own responsibility. —(Same.)

CAPTAIN BALL'S EXPERIENCE, AS RELATED BY HIMSELF.

"I have had a strange experience," said Captain Ball, speaking with much emotion. "It began about three weeks ago. I had lately been making some very good trades; and one night, I was riding home, reckoning up my gains, and feeling a pride and triumph in the start I had got in the world by my own shrewdness and exertions. It was starlight, and very still; I could scarcely heard a noise but the field-crickets and the tramp of my horse on the dark road, when suddenly a voice said, '*What shall it profit a man if he shall gain the whole world, and lose his own soul?*'

'Was it actually a voice?' I questioned.

"No; I knew it wasn't at the time. It was, I have no doubt, my own mind; or rather, the voice of the Holy Spirit in the conscience. But the expression was just as distinct and unexpected as if it had been spoken by some person in my ear. I went to talk with my minister. I wanted to get into the Church, where I thought I should be safe. I had no conception of repentance and a change of heart. I supposed our pastor would commence questioning me about doctrines, and so forth, to let me know what I would have to understand and believe before I could become a church-member. But he didn't take any such course. He made me go into the house and sit down in his study, where he talked with me a long time about the blessedness of religion, and its value above all other things of this world, independently of its rewards hereafter. Then he said:

"Captain Ball, do you know the first thing to be done, if you would be a Christian?'

"I do not know.'

"'The Christian life—the life of a faithful follower of Jesus Christ,' said he, 'can be founded only upon repentance. Now, it is easy to say we repent, but the only repentance that is worth anything, is an active repentance—by which I mean not only sorrow for sin, and an earnest desire to avoid it in the future, but one that goes to work, and seeks, as far as it is in our power, to make amends for every wrong we have ever done. Is there a person in the world, Captain Ball, who can look you in the face, and say you have wronged him?'

"He knew my weak point," added the Captain. "Every man has his weak point, and I suppose the lancet must be applied there first. That question was like sharp-scratching steel driven into my soul. I writhed and groaned inwardly, and struggled and perspired a long time before I could answer. I saw it was going to be dreadful hard for me to be a Christain. I meant, however, to get off as easily as I could. So I determined to confess something which I suppose was known to everybody who knows me—my horse trade with Peter Simons last spring.

"'Did you wrong Peter?' asked the minister.

"'I shaved him a little,' said I.

"'How much do you think?' said he.

"'I let him have a ring boned and wind-broken nag that I had physicked up to look pretty gay—worth for actual service, not over ten dollars, and got in return a steady beast worth sixty dollars, and twenty-five dollars to boot. So I honestly think,' said I, that I shaved him out of about seventy five dollars.'

"'And with seventy-five dollars in your possession, belonging to poor Peter Simons, do you think you can commence a life of Christian purity? Do you think that Christ will hear your prayers for pardon, with stolen money in your pocket!' said the minister.

"I said something about a trade is a trade, and men must look out for themselves when they swap horses—but he cut me short.

"'Your own soul,' said he, 'will not admit the excuses which your selfishness invents.'

"'But the rule you apply,' said I, 'will cut off the heads of church-members as well as mine. There's Deacon Rich; he trades in horses, and shaves when he can.'

"'No matter,' said he, 'whose head is cut off; no matter what Deacon Rich does. You have to deal with your own soul, and with your Lord. And I tell you, whether you are out of the church or in it, a single dollar which you have unjustly and knowingly taken from any man, without rendering him its full value to the best of your ability—a single dollar, I say, will be like a mill-stone hung upon your neck, to sink your soul into the sea of spiritual death!'

"I couldn't stand that. The Spirit of God used those words with terrible effect upon my heart. I was greatly agitated. The truth spoken by the pastor appealed to my understanding with irresistible power. I went away, but I couldn't rest. So I took seventy-five dollars, and went to Peter and paid him, making him promise not to tell anybody, for I was ashamed to have it known that I was conscience-stricken, and had paid back the money.

"Then I went to the minister again, and told him what I had done. He didn't praise me as I thought he would. He took it as a matter of course, and no more merit in me than it is to wash my hands before I sit down to supper. On the contrary, he seemed to suspect that my hands were not quite clean yet. He wanted to know if I had wronged anybody else besides Peter. I tried to say no, but my conscience wouldn't let me. I could have told a plumper lie than that once without flinching—yes, and flattered my own heart to believe the lie. I was discouraged. I felt bitterly disheartened. It was, indeed, so much harder being a Christian than I supposed, that I regretted going to talk with the minister at all. Like the young man who had great possessions, I was on the point of going away sorrowful. But my heart burned within me and I was forced to speak.

"'In the way of business,' said I, 'no doubt I have taken advantage here and there—as everybody does—as church-members themselves do where they can.'

"'What everybody does is no rule for you and me, Captain Ball,' said the minister. 'It is to be Christians in the fullest sense—not simply church-members—that we must strive with all our hearts. The fact of being in the fold does not make the lamb; there are wolves in the fold, alas! but we are by no means justified in doing as the wolves do, even when they appear in sheep's clothing.'

"I felt rebuke. 'Well,' said I, 'there is Deacon Rich—I think he paid me a note twice. The first time he paid it we were transacting other business, and by some mistake the note wasn't destroyed. I found it among my papers afterward. I was a good deal excited, and lay awake more than one night thinking

what I ought to do about it. The Deacon was a hard man, I considered, and took advantage of people when he could. He had driven more than one hard bargain with me.'"

The Deacon, who was present, and heard these allusions to himself, whined and coughed uneasily. Captain Ball went on without appearing to mind him.

"'So,' said I to the minister 'I concluded I would serve the Deacon as he would probably have served me under the same circumstances. I kept the note by me a good while, and when I thought the particulars of our settlement had slipped his mind, I said to him one day, may be he would like to take up that note, which had been due then a considerable time. He was surprised—looked excited and angry—said he had paid it, and held out stoutly for awhile but there was the note. There was no proof that it had ever been paid, and finally he took out his pocket-book, and, with some pretty hard words, paid it over again, with interest.'

"'And now,' said the minister, 'what are you going to do about it?'

"'I suppose,' said I, 'the money must be paid back.'

"So I went to the Deacon the next day, told him that, on reflection, I was convinced that he was right and I was wrong about the first payment of the note, and returned the money—one hundred and thirteen dollars—a good deal to his astonishment.

"I hoped then all was right," contiued Captain Ball. "I tried to satisfy my conscience that it was. But I was afraid to go back to the minister, he has such a way of stirring up the conscience and finding mud at the bottom when we flatter ourselves, that because it is out of sight, there is no impurity there. And I knew, that as long as I dreaded to see the minister something must be wrong; and, on looking carefully into my heart, I found the little matter of a mortgage which I had fore-closed on a poor man, and got away his farm, when he had no suspicion but I would give him time to redeem it. By that means I had got into my possession property worth two thousand dollars, for which I did not actually pay, and for which Isaac Dorr never actually realized more than half that amount. But the proceeding was entirely legal, and so I tried to excuse myself. But my awakened conscience kept saying, 'You have taken a poor man's land without giving him a just return; the law of God condemns you although the law of man sanctions the wrong. You shall have no peace of soul; your heart will burn you, until with justice you wipe out your own injustice to him, and to all others whom you have wronged.'

"Against the decree of my conscience I rebelled a long time. It was hard for me to raise a thousand dollars, together with the interest due from the time the mortgage was fore-closed; and it was like taking a portion of my life, to be obliged to subtract so much money from my gains, and give it to a man who had no legal claim upon me. I groaned and mourned over it in secret, and tried to pray; but that mortgage came right up between my prayer and God, and heaven looked dark and frowning through it. At last I could not resist the appeals of conscience any longer and I went again to the minister. I told him my trouble and asked him what I should do.

"'There is a simple test,' said he. 'Do you love your neighbour as yourself? If you do, you will be just to him, if it takes from you the last dollar you have in the world.'

"That was a terrible sentence. I went out staggering from it as if I had received a blow. 'Oh God,' I said, 'how can I be a Christian!" But I had help beyond myself, otherwise I could never have ended that struggle. I knelt before God, and solemnly vowed for His sake, for the sake of His pardon and love I would not only do justly to the poor man I had wronged, but would give up, if need be, all that I had in the world, so that I might find peace in him. A strange, soothing influence, came over my soul, and a voice seemed to say, 'Though you lose all you have, God and Christ and the blessings of a heart pure and at peace, shall be left you—the best and only true source of happiness and life.' And in the solemn night time, after I gave up the struggle, that comfort seemed to me so great and precious, that I felt willing, if it would only stay with me, to accept poverty, and to go into the world poor and despised, hugging that priceless blessing to my heart. The next day I was as light as if I had wings. Nothing could keep me from going to Isaac Dorr, with a couple of hundred dollars in my pocket, and a note for the remainder of what I owed him.

"Well," said the narrator, with tears running down his cheeks, "I only wish that every person here could have seen the Dorr family when I visited them and made known my errand. Poor Isaac had grown discouraged, and had just made up his mind to quit his wife and children and go to California. His children were crying, and his wife in an extremity of distress and despair. She received me a great deal better than I anticipated; I had acted according to law, she said, and Isaac, careless and improvident, was greatly to blame.

"'Yes said Isaac, with the firmness of a desperate man, 'it was a savage game you played me, but I was a fool ever to get in debt as I did, and then fancy that any man would not take an advantage when the law permits it. I am ruined in consequence, and here you see this woman and babes—'

"The poor fellow broke down as he looked at them, and then cried like a child.

"'Isaac,' said I, as soon as I could speak, 'I have come to show you that a man can be honest even when the law doesn't compel him to be. I want to do right, because God commands it, and I have come to tell you that you needn't leave your wife and babes yet, unless you prefer to.'

"'Prefer to—go off into a strange country, and leave them here to suffer,' he cried, and he caught the children in his arms, and wrung his wife's hand, and sobbed as if his heart would break.

"Then I counted out the money I had brought, and explained what I intended to do, and gave him the note; and such surprise and happiness I never saw. They would have kissed my feet, if I would have let them. It seemed to me as if heaven were opened then and there—and it was opened in my heart, with such a flood of light and joy as I had never experienced, or thought possible before.

"My friends," added the captain, his once hard vice now almost as mellow as a woman's, his cheeks still moist with tears, "I have been constrained to make this confession; I thank you for listening to it. The minister tells me a man may be a church-member and not a Christian! I mean to be a Christian first, and if I fail—"

He could proceed no further, but sat down with an emotion more effective than any words.

I have nothing to add to this narrative, expect that he became a church-member, and that his example of thorough repentance, of child-like faith in Christ, and of vigorous, practical, every-day righteousness, elevated the standard of Christianity among my people. —(*Watchword.*)

WATCH-TIDINGS.

REVIVAL in Tarsus.—The city which is forever famous as the birthplace of the Apostle Paul has lately been visited with a marked revival of grace. The Rev. H. S. Jenanyan, a native of that country, and now labouring for his people in the gospel, writes as follows in the pulpit treasury:—

The present Tarsus, with over 20,000 inhabitants, is one of the leading cities in that country, which fell under the despotic power of the Ottoman Empire in the latter part of the fourteeenth century. As to religious faith, its population may be classed as Moslems, Greeks, Amenians, deists, etc.

The surrounding circumstances were such that the nominal Christians became corrupted more and more, until the American missionaries came and introduced evangelical Christianity among them. The Evangelical Church in Tarsus was established about 1860, but governmental restraint, prejudices, the poverty of the people, and changes made among them, hindered its progress. In 1870 there were only eleven communicants; in 1882 there were about twenty-five. At the beginning of 1883 the pastor was removed; but this did not dishearten the people. All of the evangelical work was left to the few members. They became awakened by an outpouring of the Holy Spirit. At Adana a great revival occurred which spread from the capital all over the province, reaching Tarsus. Rev. Mr. Christie and myself supplied the pulpit there alternately; sometimes the meetings were left entirely to the care of the brethren themselves. Services were conducted four or five times each week, a short sermon followed by prayer and inquiry-meetings. It was the untiring supplications of earnest hearts that opened the windows of Heaven for the showers of blessing. The people often would not suffer us to dismiss them—the confessions of the indifferent, of backsliders, and of burdened sinners, were most affecting! The chapel was so small and the attendance so great, that we often feared that the building would break down.

The number of church-members, congregation, and Sunday-school scholars increased nearly threefold in a very short time. Besides there was a great awakening in the Gregorian Armenian Church itself, where also preaching was then in the vernacular. They organized a Christian association among the youth for the purpose of studying the Bible. The president and several of its prominent members afterwards came over to the Evangelical Church, though under great persecution; and now they are the most active officers and workers in the Church.

Many times we said, "I wish the Apostle Paul was here to see this glorious work in his own birthplace." He was not there, but his Lord Jesus Christ was.

The work begun is still going on. Now from 150 to 200 gather continually and eagerly to hear the "words of salvation." They are all not yet Christians, but "Blessed are they who do hunger and thirst after righteousness." We hope and pray that these and many others will come into the kingdom of God.

Miscellany.

—WE make some extracts from a letter in the *Times of India* of July 29th, signed "*Pro Aris et Focis*:" The facts I desire to make known are these. A young woman (I should naturally have said "girl," but I wish to avoid the slightest exaggeration of expression) living, as the exigencies of life in Bombay require in the case of many, in a neighbourhood where young and old have the existence of degrading immorality forced upon their notice, became acquainted with a native woman of bad character. Various suggestions and proposals were gradually made, and then a procurer, also a native, intervened. Not to dwell at any length on these details, I will only add that this girl was taken by this man to a private residence and there outraged.

I have reasons for being interested in this victim of human lust; and when the facts came to my knowledge, I appealed to the police, never doubting for a moment that

when the facts were well attested, the arm of the law could easily reach such criminals as these. I have had to my shame and amazement to learn that, according to the law of this land, procuration is no crime when the victim is over sixteen years of age; and in this case that age was exceeded by some months. So far, indeed, were the police from being in a position to prosecute, that they considered themselves debarred from taking even the most ordinary steps in the way of investigation and enquiry.

I am not sufficiently versed in such matters to speak with absolute confidence, but my conviction is that procuration is *now*, at any rate, a penal offence in England. It appears to me as a layman that it is a mere trifling with social evil to make, say public gambling a penal offence, whether those concerned be minors or adults, and to let the procuress and the procurer ply this trade without fear or risk, provided they calculate to a nicety the age of their victims.

So far as I am personally concerned, I should be quite willing to give publicly the particulars of this outrage, for I know the circumstances and the dates, and can put my hand upon *the agents, the house, the man*: nor am I restrained by any fear of personal consequences in the way of action for libel or any such penalties. These I would without hesitation face, if I were sure that good would result from a more open denunciation of the offenders. But we have to think of the victim as well as of these infamous traders in lust; and of the outrage done to public decency by the forcing upon the general attention of details that may merely gratify personal curiosity instead of effecting any beneficial purpose. There is, I am quite aware, another aspect of the question as well. The young and unexperienced child—she is really nothing more—who has been with brutal cruelty allured to degradation, may have to face a shame that suffers no concealment. Why should the more guilty one escape scot-free? Where shall she look now for help and protection? Shall it be to him who bought for his own vile gratification a child's honour; and who, if she now sued for mercy and succour, would taunt her as a silly little fool who ought to have known better; and if she forced herself upon his notice would spurn her from his house as an unclean thing?

Well, the law may, as it stands, be powerless to reach such social criminals, but public opinion has a force of its own; and, if a cruelly lax criminal procedure leaves the real offenders untouched, while it comes down eventually with an iron hand on the victims, would it not be right that these heartless destroyers of all that is most sacred in human life should be at least pilloried by a public disclosure of their offences? A man may be self-indulgent to the vilest degree, so far as he himself is concerned; but he has generally a reserve of indignation for these acts of brutal lust when committed by others.

TELEGRAPHIC NEWS.

London, July 22nd: In the House of Commons last night, Mr. A. J. Balfour announced the amendments which had been made by the Government to the Irish Land Bill.—Mr. Parnell made a speech, in which he said that he heartily welcomed the changes made in the Bill, which would as it now stands contribute largely to alleviate the present troublous state of affairs.—The Emin Bey Relief Committee discredit the reported death of Mr. H. M. Stanley.

Constantinople, 22nd: A Proclamation has been issued by Mahomed Pasha, Turkish Governor-General of Crete, to the effect that the Porte has acceded to the demands of the Cretans.—The document will form an Appendix to the Khalepa Convention of 1879.

London, 23rd: The Hon. J. B. Peile, C.S.I., has been appointed to the seat at the India Council rendered vacant by the death of Sir Ashley Eden.—The protocol has been signed, and the exchange of the ratifications will take place in the course of a week.—The *Times* states that Rustem Pasha has presented a memorandum from the Porte to Lord Salisbury, in which is suggested the opening of fresh negotiations on a different basis from that on which the Egyptian Convention wasfounded.

24th: Her Majesty the Queen yesterday held a Grand Naval Review at Spithead.—The fleet consisted of 130 vessels of war, and was divided into three squadrons, anchored in two columns in line ahead.—The weather was splendid, and the whole affair was a perfect success.—Their Royal Highnesses the Prince and Princess of Wales, the Crown Prince and Princess of Germany, King George of Greece, with other Royal personages accompanied her Majesty, while numbers of Peers, members of the Diplomotic Corps, members of the House of Commons, and many thousand of people were present as spectators of this great naval display.—The Queen, in the Royal Yacht, passed between the lines of battle ships, amid the deafening roar of a Royal Salute, after which the flag-officers and commanders were summoned on board the Royal Yacht and presented to her Majesty.—At night the whole fleet was splendidly illuminated, forming a brilliant finale to the day's doings.—Counties Cork, Kerry, Limerick and Clare have been "proclaimed" under the Crimes Act.

Constantinople, 24th: The position of the Turkish Ministry is firmer.

London, 25th: Ten cities, including Dublin, Derry, Belfast and Cork, and fourteen additional counties, have been fully proclaimed under the "Crimes" Act.—Twelve other counties have been partially proclaimed, thus comprising the whole extent of Ireland, except portions of county Antrim.

26th: County Antrim has now been "proclaimed" under the "Crimes" Act.—Sir West Ridgeway has returned to London from St. Petersburg.—Sir H. Drummond Wolff has arrived in London from Constantinople.

27th: The daily papers are discussing the question of the formation of a Coalition Ministry in the autumn with Lord Hartington as Premier.—The *Standard* is in favour of the project.—Captain Lord Charles Beresford has resigned his office as Junior Lord of the Admiralty, in consequence of a technical breach of etiquette in signalling a private message from on board the Queen's Yacht while the recent Naval Review was being held.—It is not expected that Lord Charles' resignation will be accepted.—The Manchester Ship Canal Company has been floated.—The Board of Trade Inquiry into the loss of the P. and O. steamer *Tasmania* has been re-opened.

Constantinople, 27th: The Reserves of the Turkish Army that were called out have been disbanded.

London, 28th: Lord Salisbury, speaking yesterday at Norwich, said that England had lost nothing by the non-ratification of the Anglo-Turkish Convention. Egypt was now in a state of perfect tranquillity, and was rapidly advancing along the path of civilization, which condition the Government hopes to be able to assure for lasting period.—Mr. Thomas Baring, Conservative, has been returned unopposed for the City of London, in place of Mr. J. S. Hubbard, raised to the Peerage.

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(Signed) "THOMAS J. PERKINS."

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"59, Bloomfield-road, Plumstead,

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"I find the sale of your medicines increases every year, and everyone speaks well of them that tries them. I know a lady that attended the Female Hospital in Soho-square for some months, with pains in back and side, and bilious, and could take no food, but got no benefit from any of the medicines they gave her. Before she had taken all the contents of one bottle of your syrup she felt relief, and is now quite well.

(Signed) "W. K. BAKER."

THE EFFECT WAS MARVELLOUS.

"Medical Hall, Bangor, Jan. 5, 1885.

"I hear people constantly speaking very highly of Seigel's Syrup. There is a case of a young married lady in Anglesey who had been suffering from stomach asthma for a long period, who had consulted some of the best physicians of the day, but without deriving any benefit. She was daily getting worse, but at last a friend persuaded her to try Seigel's Syrup. She procured a bottle, and the effect was marvellous; she rapidly improved, and now she is as strong and healthy as ever she has been.

(Signed) "H. LLOYD-JONES."

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A CASE OF GRAVEL CURED.

"Feltham, Jan. 6, 1885.

"It has alway given me pleasure to recommend your medicines to my customers, and the results of their use have invariably been most satisfactory. I could furnish you many testimonals. One case just now occurs to my mind. A constable of the police force of Toothing, S. W., where I for many years had a shop, was a patient of mine, suffering from a bad attack of gravel. He was persuaded to try 'Mother Seigel's Syrup.' He purchased a bottle at my shop, and by the time he had taken half of it he reported himself to me as quite cured. The effect was simply miraculous.

(Signed) "J. D. FLORANCE."

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From Venice—Mr A S Mills Mr R S Hamilton Mr Stallibrass and Mr Mason.

From Brindisi—Mr J L Tickell Mr F L Goldsmid Lieut Col Crawley Mr G V Martin Dr M L Morrison Capt F H Taylor, R N R and Baron Otto Von Rappard.

Domestic Occurrences.

DEATH.

FULLER—On the 23rd inst., Little Margaret Oldham, youngest child of Rev. M. B. and Jennie Fuller, at the Mission Bungalow, Akola, Berar.

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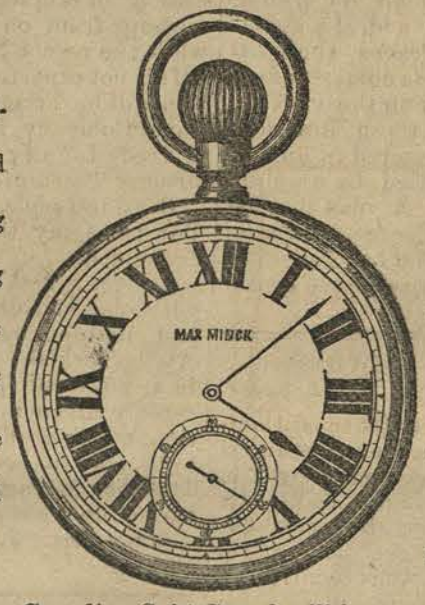

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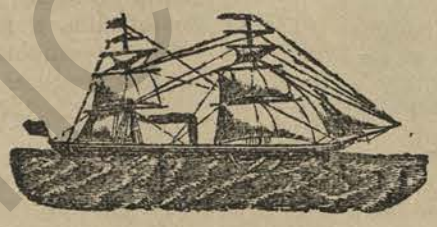

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